اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ۙ

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 40 - Al-Mumin (The Believer), also known as Surah Al-Ghafir (The Forgiver)

سُوْرَةٌ غَافِرٍ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate**)**

حٰمٓ ۚ

(40-1) Ha'. Mim.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ۙ

(40-2) This Book is a revelation from Allah, the All-Mighty, the All-Knowing;

غَافِرِ الذَّنْۢبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِى الطَّوْلِ ۭ لَآ اِلٰهَ اِلَّا هُوَ ۭ اِلَيْهِ الْمَصِيْرُ ۝

(40-3) the Forgiver of sins, the Accepter of repentance, the Stern in retribution, the Bountiful. There is no god but He. To Him are all destined to return. (1)

(1) This is the introduction to the discourse. By this the listener has been forewarned to the effect: What is being presented before you is not the word of an ordinary being but of that God Who has infinite power. After this, some of Allah’s attributes have been mentioned, one after the other, which bear a deep relevance to the following theme:

First, that He is All-Mighty, i.e. He is Dominant over everything. His every decree concerning anybody is always enforced; none can fight Him and win; none can escape His grasp. Therefore, a person who expects to be successful after turning away from His command and expects to frustrate His Message after having a dispute with Him is himself foolish. Such notions are only deceptions.

supernatural realities is true, and the one who does not accept it is following nothing but ignorance. Likewise, He knows in what lies the true success of man and what rules and laws and commands are necessary for his wellbeing. His every teaching is based on wisdom and correct knowledge, which does not admit of any error. Therefore, if a person does not accept His guidance, he only wants to follow the path of his own ruin. Then, nothing from the acts and deeds of man can remain hidden from Him, so much so that He even knows the intentions of man, which are the real motives of his deeds. Therefore, man can never escape His punishment.

The third attribute is that He is Forgiver of sin and Acceptor of repentance. This attribute brings hope and causes inducement, which has been mentioned so that the people who have led lives of sin, should not despair but should reform themselves with the hope that if they refrained from their behavior even now, they could still be redeemed by Allah's mercy. Here, one should understand well that forgiving of sins and accepting of repentance are not necessarily one and the same thing, but in most cases Allah forgives sins even without the repentance. For example, a person commits errors as well as does good and his good acts become the means of forgiveness for his mistakes, whether or not he had opportunity to show repentance for the errors, but might even have forgotten them. Likewise, all the troubles and hardships and diseases and calamities that afflict man and cause him grief in the world, serve as penance for his mistakes. That is why mention of forgiveness of sins has been made separately from the acceptance of repentance. But one should remember that the concession of forgiveness of errors without repentance only refers to those believers, who are free from defiance and who committed sins due to human weakness and not persistence in pride and sin.

The fourth attribute is that He is stern in punishment. By this the people have been warned that just as Allah is Merciful for those who adopt the way of His service, so He is stern for those who adopt an attitude of rebellion against Him. When a person (or persons) transgresses the limits where he can still deserve pardon

and forgiveness from Allah, then he becomes worthy of His punishment, and His punishment is so dreadful that only a fool would persist in his wrongdoing.

The fifth attribute is that He is Bountiful, i.e. He is Generous and Beneficent. All creatures are being showered with His blessings and favors every moment, whatever the servants are getting, they are getting only through His bounty and beneficence.

After these five attributes, two realities have been stated expressly:

(1) That none but Allah is the Deity, no matter how many false gods the people might have set up.

(2) That to Him everyone must return. There is no other deity which can call the people to account and reward or punish them.

Therefore, if somebody makes someone else his deity, apart from Him, he will himself face the consequences of his folly.

مَا يُجٰدِلُ فِیۡۤ اٰیٰتِ اللّٰهِ اِلَّا الَّذِیۡنَ كَفَرُوۡا فَلَا یَغُرُرۡكَ تَقَلُّبُهُمۡ فِی الۡبِلَادِ ۝۴

(40-4) None but the unbelievers (3) dispute regarding the Signs of Allah.(2) So let not their strutting about in the land delude you. (4)

(2) To dispute" means using crooked arguments in reasoning, raising irrelevant objections, isolating a word or a sentence from its context, subjecting it to hair-splitting and making it the basis of doubts and accusations, misconstruing words from their true sense and intention so that neither should one understand the meaning oneself nor let others understand it. Such a way of dispute is adopted only by those whose difference of opinion is based on ill-will and malice. If a well-intentioned opponent disputes a point, he does so for the sake of arriving at the truth, and wants to be satisfied through discussion whether his own point of view is correct. Such a discussion is engaged in quest of truth and not for refutation. Contrary to this, the real purpose of

the malicious opponent is not to understand anything nor to help others to understand, but to degrade and humiliate the other man; he joins a discussion only with the intention that he would not let the other man carry his point. That is why he never faces the real problems but launches his attacks only on the irrelevant issues.

(3) Here, the word kufr has been used in two meanings: for ingratitude and for denial of the truth. According to the first meaning, the sentence would mean: As against the revelations of Allah this sort of behavior is adopted only by those who have forgotten His bounties and who have even lost the feeling that it is by His bounty that they are flourishing. According to the second, it would mean: This sort of behavior is adopted only by those who have turned away from the truth and are determined not to accept it. From the context it becomes obvious that here the disbeliever does not imply every non-Muslim, for a non-Muslim who disputes a point in good faith for the sake of understanding Islam, and who tries to grasp thoroughly those things which he fends hard to follow, although a non-Muslim technically, yet that which has been condemned in this verse does not apply to him.

(4) There is a gap between the previous sentence and this, which has been left for the listener to fill. From the context and style it becomes evident that those who adopt the attitude of disputation as against the revelations of Allah Almighty, can never escape the punishment. Therefore, they shall inevitably meet their doom. Now, if one sees that those people, even after adopting such an attitude, are strutting about, their business is flourishing, their governments functioning in a grand style and they are enjoying the good things of life, one should not be misled into thinking that they have escaped Allah’s punishment, or that war against Allah’s revelations is a sport which can be adopted as a pastime and its evil consequences warded off easily. This, in fact, is a respite which they have been granted by Allah. Those who abuse this respite for doing more mischief are indeed preparing for an ignominious end.

(5) That is, the torment that seized them in the world was not their final punishment, but Allah has also decreed that they shall go to Hell. Another meaning can be: Just as the nations of the past have gone to their doom, so will those people also who are committing disbelief go to Hell, according to the fixed decree of Allah.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَّالْاَحْزَابُ مِنْۢ بَعْدِهِمْ ۚ وَهَمَّتْ كُلُّ اُمَّةٍ بِرَسُوْلِهِمْ لِيَاْخُذُوْهُ وَجٰدَلُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ فَاَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ عِقَابِ ۝٥

(40-5) Before them the people of Noah also gave the lie (to Messengers), and so did many parties after them. Each nation sallied forth against its Messenger to seize him, and they disputed with false arguments seeking therewith to repudiate the Truth. Then I seized them; and behold, how woeful was My retribution!

وَكَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ كَفَرُوْٓا اَنَّهُمْ اَصْحٰبُ النَّارِ ۝

(40-6) Thus has the decree of your Lord become due against the unbelievers. They are destined for the Fire. (5)

(5) That is, the torment that seized them in the world was not their final punishment, but Allah has also decreed that they shall go to Hell. Another meaning can be: Just as the nations of the past have gone to their doom, so will those people also who are committing disbelief go to Hell, according to the fixed decree of Allah.

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا ۚ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ۝٧

(40-7) The angels that bear the Throne and those that are around to extol your Lord's glory with His praise, they believe in Him, and ask forgiveness for the believers, (6) saying: “Our Lord! You encompass everything with Your Mercy and Knowledge. (7) So forgive those that repent and follow Your Path, (9) and guard them against the chastisement of Hell. (8)

(6) This thing has been said for the consolation of the Prophet's (peace be upon him) companions, who were feeling greatly discouraged at the impudence and rebellious attitude of the disbelievers of Makkah as against their own helplessness, as if to say: Why do you feel grieved at what these mean and worthless people say? You have the support of the angels who bear the divine Throne and of those who stand around it. They are interceding with Allah for you. The mention of the angels who bear the divine Throne and of those who stand around it, has been made, instead of the common angels, to impress the fact that not to speak of the common angels of divine kingdom, even the angels who are the pillars of this kingdom, being nearest in rank and station to Allah, bear deep sympathy and regard for you. Then the words: They affirm faith in Him and ask forgiveness for the believers, show that the relationship of the faith is the real relationship, which has joined the heavenly creatures and the earthly creatures together, and which has induced sympathy and esteem in the angels stationed around the Throne for the mortal humans inhabiting the earth, who affirm faith in Allah just like them. The angels affirming the faith in Allah does not mean that they could disbelieve, and they adopted belief instead of disbelief, but it means that they believe in the sovereignty of Allah, the One, alone there is no other being that may be commanding them and they submit before it in utter obedience. When the same attitude and behavior was adopted by the human believers, a strong relationship of cherishing a common creed and faith was established between them and the angels in spite of the great disparity in species and remoteness in rank and station.

(7) That is, the weakness, lapses and errors of Your servants are not hidden from You. You indeed know everything, but like Your knowledge, Your Mercy also is infinite. Therefore, forgive the poor creatures in spite of knowing their errors. Another meaning can be: Forgive by Your Mercy all those about whom by knowledge You know that they have repented sincerely and have, in reality, adopted Your way.

(8) To forgive and to save from the torment of Hell are although not related, and there seems to be no need to mention

the other when one has been mentioned, this style, in fact, reflects the deep interest the angels have in the believers. It is customary that when a person who is deeply involved in a matter, finds an opportunity to make submissions before a judge, he presents the same petition humbly over and over again, in different ways, and does not rest content with making the petition just once.

(9) And save those who have given up disobedience and rebellion, adopted obedience and followed the way which You Yourself have shown.

رَبَّنَا وَ اَدْخِلْهُمْ جَنّٰتِ عَدْنِ ِالَّتِیْ وَعَدْتَّهُمْ وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَ اَزْوَاجِهِمْ وَ ذُرِّیّٰتِهِمْ اِنَّکَ اَنْتَ الْعَزِیْزُ الْحَکِیْمُ ۸

(40-8) Our Lord, admit them to the everlasting Gardens You have promised them (10) and those of their fathers and spouses and progeny that were righteous. (11) Surely You alone are Most Mighty, Most Wise;

(10) Here again there is the same state of solicitude as referred to in E.Ns above. Obviously, forgiving and saving from Hell by itself amounts to admitting to Paradise. And then soliciting Allah for granting the believers the same Paradise which He Himself has promised them, seems to be unnecessary, but the angels are so earnest in their desire of well-being for the believers that they go on repeating their good wishes for them although they know that Allah will certainly bless them with these favors in the Hereafter.

(11) That is. join with them their parents and their wives and children for the comfort of their eyes. This same thing Allah Himself has stated as among the blessings which the believers will be granted in Paradise. For this see (Surah Ar- Raad, Ayat 23) and (Surah At-Toor, Ayat 21). In the verse of Surah At-Toor, there is also the explanation that if a person will deserve a higher rank in Paradise, which his parents will not deserve, he will not be lowered in rank to be joined with them but Allah will raise them to join him in the higher station.

وَقِهِمُ السَّيِّاٰتِ ؕ وَمَنْ تَقِ السَّيِّاٰتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهٗ ؕ وَ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۚ﴿۹﴾

(40-9) and guard them against all ills. [12] He whom You guard against ills on that Day, [13] to him You have surely been Most Merciful. That is the great triumph."

(12) The word sayyiat (evils) is used in three different meanings and all three arc implied here: (1) False beliefs, perverted morals and evil deeds. (2) Consequences of deviation and evil deeds. (3) Calamities, disasters and suffering in this world, or in barzakh, or on the Day of Resurrection. The object of the angels' prayer is that they be saved from everything which may be evil for them.

(13) "Evils of that Day" implies the dread and terror of the Day. deprivation of the shade and every other comfort, severity of accountability, the ignominy of exposing every secret of life before all mankind, and other humiliations and hardships which the guilty ones will experience in the Hereafter.

اِنَّ الَّذِيْنَ كَفَرُوْا يُنَادَوْنَ لَمَقْتُ اللّٰهِ اَكْبَرُ مِنْ مَّقْتِكُمْ اَنْفُسَكُمْ اِذْ تُدْعَوْنَ اِلَى الْاِيْمٰنِ فَتَكْفُرُوْنَ ﴿۱۰﴾

(40-10) It will be announced to the unbelievers (on the Day of Resurrection): "Surely Allah's abhorrence of you when you were called to believe but you disbelieved was greater than is your abhorrence of yourselves today." [14]

(14) That is, when the disbelievers will see on the Day of Resurrection that they had committed a grave folly by founding their entire life-work on polytheism and atheism, denial of the Hereafter and opposition to the Messenger. And due to that folly they were now doomed to that evil end. They will bite at their fingers and will curse themselves fretfully. At that time the angels will proclaim to them: Today you are being angry with yourselves, but in the world when the Prophets of Allah and the other good people invited you to the right path to save you from this evil end, you turned down their invitation, Allah's wrath against you then was even greater.

قَالُوۡا رَبَّنَاۤ اَمَتَّنَا اثۡنَتَيۡنِ وَ اَحۡيَيۡتَنَا اثۡنَتَيۡنِ فَاعۡتَرَفۡنَا بِذُنُوۡبِنَا فَهَلۡ اِلٰى خُرُوۡجٍ مِّنۡ سَبِيۡلٍ ۝١١

(40-11) They will say: “Our Lord, twice have You caused us to die and twice have You given us life. (15) We have now confessed our sins. (16) Is there, then, any way out?” (17)

(15) This same thing has already been mentioned in (Surah Al-Baqarah, Ayat 28). It implies this: How can you disbelieve in Allah? He granted you life when you were lifeless; then He will give you death and then will again raise you back to life. The disbelievers do not deny the first three of these conditions, because they are perceptible and therefore un-deniable. But they refuse to accept the occurrence of the fourth condition, for they have not yet experienced it, and only the Prophets have foretold it. On the Day of Resurrection when the fourth condition will also be practically experienced by them, then they will acknowledge that the same which the Prophets had foretold had actually happened.

(16) That is, we confess that we made a grave mistake when we denied this after life; our life was filled with sins when we followed falsehood.

(17) That is, is there any possibility now that our confession of sins be accepted and we be rescued from this state of torment in which we have been seized?

ذٰلِكُمۡ بِاَنَّهٗۤ اِذَا دُعِىَ اللّٰهُ وَحۡدَهٗ كَفَرۡتُمۡ ۚ وَ اِنۡ يُّشۡرَكۡ بِهٖ تُؤۡمِنُوۡا ؕ فَالۡحُكۡمُ لِلّٰهِ الۡعَلِىِّ الۡكَبِيۡرِ ۝١٢

(40-12) (They will be told): “(The cause of your present state is that) when Allah alone was invoked, you disbelieved; and when others instead of Him were invoked, you believed. Today all judgement lies with Allah, the Most High, the All-Great.” (18)

(18) That is, the Judgment now rests entirely with that God alone, Whose Godhead you did not acknowledge, and those

others whom you persistently regarded as associates and partners in the powers of Godhead, have no share whatsoever in the judgment. (For a full understanding of this point, please see (Verse 45 of Surah Az-Zumar and its E.N. 64). This sentence by itself gives the meaning that there would be no possibility of any way out for the disbelievers from the state of torment, for they did not only deny the Hereafter but they had aversion to their Creator and Sustainer, and they were not satisfied until they had associated others with Him.

هُوَ الَّذِیۡ یُرِیۡکُمۡ اٰیٰتِہٖ وَ یُنَزِّلُ لَکُمۡ مِّنَ السَّمَآءِ رِزۡقًا ؕ وَمَا یَتَذَکَّرُ اِلَّا مَنۡ یُّنِیۡبُ ﴿۱۳﴾

(40-13) He it is Who shows you His Signs (19) and sends down provision for you from the sky. (20) Yet none takes heed except he who constantly turns to Allah. (21)

(19) Signs imply those signs which point to the great truth that the Fashioner, Ruler and Administrator of the Universe is One and only One God.

(20) Provision here implies the rain, for every kind of the sustenance that man gets in the world, depends ultimately on the rainfall. Allah presents this one single sign out of His countless signs, as if to draw the people’s attention to the fact: If you only consider and ponder over the arrangement of this one thing, you will understand that the concept being presented in the Quran of the administration of the Universe, is true. This arrangement could exist only if the Creator of the earth and its creatures and of water and air and the sun and the heat and cold was only One God, and this arrangement could continue to exist for millions and millions of years with perfect regularity only if the same Eternal God caused it to exist continually. And the One Who brought this arrangement into existence could only be an All-Wise and All-Merciful Lord, Who along with creating men, animals and vegetables in the earth, also created water precisely according to their needs and requirements, and then made these wonderful arrangements for transporting and spreading that water to different parts of the earth with perfect regularity. Now, who can

be more unjust than the one who sees all this and yet denies God, or associates some other beings also with Him in Godhead?

(21) That is, a person who has turned away from God and whose intellect has been clouded and corrupted by heedlessness or prejudice, cannot learn any lesson from any sign. He will see with his animal eyes that the winds blew, the clouds gathered, the lightning thundered and flashed and the rain fell; but his human eyes will never perceive why all this happened, who caused it, and what rights He has on him.

فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ﴿١٤﴾

(40-14) So call upon Allah, consecrating all your devotion to Him, (22) howsoever much the unbelievers may dislike it.

(22) For the explanation of making one's religion sincerely Allah's, see (E.N. 3 of Surah Az-Zumar).

رَفِيْعُ الدَّرَجٰتِ ذُو الْعَرْشِ يُلْقِى الرُّوْحَ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

(40-15) Exalted in Rank, (23) Lord of the Throne: (24) He causes the spirit to descend on whomsoever of His servants He pleases (25) so as to warn them of the Day of Encounter; (26)

(23) That is, He is exalted far above all the creations of the world. Anything that exists in the universe, whether an angel or a prophet or a saint, or borne other creation, may be very exalted and superior to other creations, but it cannot be imagined to have a station anywhere near the highest rank and position of Allah, not to speak of its being an associate in His attributes and powers and authority.

(24) That is, He is King and Ruler of the whole universe, and Master of the Throne of the Kingdom of the universe. (For explanation, see (Surah Al-Aaraf, Ayat 54 and E.N. 41) thereof; (Surah Younus, Ayat 3); (Surah Ar-Raad, Ayat 2); (Surah Ta Ha, Ayat 5) and the E.Ns thereof).

(25) “The inspiration” implies Revelation and Prophethood. (For explanation, see (Surah An-Nahl, Ayat 2); (Surah Bani- Israil, Ayat 85) and the E.Ns thereof). And the words: “He places the inspiration of His command upon whom He wills of His slaves” mean this: Nobody has a monopoly over the bounties of Allah. Just as no one has a right to object as to why was so and so given beauty, and so and so was given extraordinary powers of memory or intelligence, so also no one has the right to abject as to why so and so only was chosen to be a prophet and why a person of some one’s own choice was not made a prophet.

(26) “The Day of Meeting”: The Day when all mankind, jinn and satans will be gathered together before their Lord simultaneously and the witnesses of their acts and deeds also will be present to bear the witness.

يَوْمَهُمْ بٰرِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ شَيْءٌ ۭ لِمَنِ الْمُلْكُ الْيَوْمَ ۭ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ۝١٦

(40-16) the Day when they will emerge and nothing of them shall be hidden from Allah. (On that Day they will be asked): “Whose is the kingdom today?” (27) (The whole world will cry out): “It is Allah's, the One, the Overpowering.”

(27) That is, though in the world many vain and self-conceited people publicly proclaimed to be the kings and sovereigns, whose, in fact, is the Kingdom today? Who is the Owner of the powers and authority and Whose is the command? If a person hears these words in his right senses, he will be filled with terror, no matter how mighty a king or dictator he might be posing himself to be, and will immediately come to his senses. Here the mention of an historical event will not be out of place. When the Samanid ruler, Nasr bin Ahmad (301-331 A.H.), entered Nishapur, he held a court and after ascending the throne desired that the proceedings be started with recitation from the Quran. At this an elderly pious man came forward and recited this very section of this Surah. When he came to this verse, Nasr was struck with awe; he

descended the throne trembling, took off the crown and fell down in prostration, saying: O my Lord, Kingdom is Thine, not mine!

اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ ؕ لَا ظُلْمَ الْيَوْمَ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝١٧

(40-17) (It will then be said): “Today shall everyone be fully recompensed for his deeds. None shall be wronged today. (28) Surely Allah is Swift in Reckoning.” (29)

(28) That is, none shall be wronged in any way whatsoever today. It should be noted that in respect of recompense, injustice can have several forms: (1) A person may deserve a reward but he is not given it. (2) He is given a lesser reward than what was due to him. (3) He is given a punishment although he is not liable to any punishment. (4) The one who is liable to punishment is not given any punishment. (5) The one who is liable to a lesser punishment is given a greater punishment. (6) The oppressor goes free. (7) One is seized for the sin committed by another. What Allah means to say is that none of these different kinds of injustices will be allowed to take place in His Court.

(29) It means: it will take Allah no time to do the reckoning. Just as He is providing for every creature of the universe simultaneously and He is not so occupied in providing for one that He may have no time to provide for others, and just as He is seeing everything in the universe simultaneously, and hearing everything simultaneously, is managing every small and big affair simultaneously, and nothing absorbs His attention so completely that He may be unable to give attention to others, at the same time, so He will subject to reckoning every single individual simultaneously and the hearing of one case will not make Him so occupied as to render Him unable to hear other countless cases at the same time. Then in His Court no delay will also be allowed to take place due to any difficulty in the investigation of the facts of the case and the availability of the witnesses. The Judge of the Court will Himself be aware of all the facts directly. Each party in every case will stand completely exposed before Him and clear undeniable evidence of the events and deeds, with each minor

detail, will come forward without any delay. Therefore, each case will be settled and decided instantaneously.

وَ اَ نۡذِرۡهُمۡ يَوۡمَ الۡاٰزِفَةِ اِذِ الۡقُلُوۡبُ لَدَى الۡحَنَاجِرِ كٰظِمِيۡنَ ؕ مَا لِلظّٰلِمِيۡنَ مِنۡ حَمِيۡمٍ وَّ لَا شَفِيۡعٍ يُّطَاعُ ﴿۱۸﴾

(40-18) (O Prophet), then warn them of the Day that has drawn near, (30) the Day when hearts full of suppressed grief will leap up to the throats and the wrong-doers shall neither have any sincere friend (31) nor intercessor whose word will be heeded. (32)

(30) In the Quran the people have been made to realize again and again that Resurrection is not far off but has approached near at hand, and can take place any moment. In (Surah An-Nahal, Ayat 1), it has been said: Allah's judgment has come, so do not clamor for hastening it. In (Surah Al-Anbiya, Ayat 1): The time of the reckoning of the people has drawn near, and yet they are turning away in heedlessness. In (Surah Al-Qamar, Ayat 1): The Hour of Resurrection has drawn near and the moon has split asunder. And in (Surah An-Najm, Ayat 57): That which is coming is near at hand, none but Allah can avert it. All this is meant to warn the people to the effect that they should not become fearless of Resurrection thinking it to be yet far away, but should mend their ways and reform themselves at once.

(31) The word hameem as used in the original implies such a friend of a person as is aroused to action when he sees him being beaten, and rushes forward to protect and save Him.

(32) This thing has been said to refute the concept of intercession held by the disbelievers. As a matter of fact, the wicked people will have no intercessor at all, for permission to intercede, if at all granted, can be granted only to the righteous servants of Allah, and Allah's righteous servants can never make friends with the disbelievers, polytheists and sinners so that they should even think of intruding on their behalf to save them. But as the disbelievers have generally held, and still hold, the belief that the saints, whose disciples they are, will not allow that they go to Hell, but will see that they are forgiven. Therefore, it has been

said: There will be no such intercessor there who may have to be listened to, and whose recommendation Allah may have to accept necessarily.

يَعْلَمُ خَآئِنَةَ ۙ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ ۝١٩

(40-19) He knows even the most stealthy glance of the eyes and all the secrets that hearts conceal.

وَ اللّٰ ۚ يَقْضِ بِالْحَقِّ ؕ وَ الَّذِ نَ يَدْعُ نَ مِ رُو لَا يَقْضُ نَ بِشَىْءٍ ؕ اِنَّ اللّٰ ُ وَ السَّمِيْعُ الْبَصِيْرُ ۝٢٠

(40-20) Allah will judge with justice, whereas those whom they call upon beside Him cannot judge at all. Surely Allah and He alone is All- Hearing, All-Seeing. (33)

(33) That is, He is not a blind and deaf god like your deities that He may be unaware of the misdeeds of a person about whom He is passing judgment.

اَوَ لَمْ يَسِ وْا فِى الْاَرْضِ فَيَ ظُرُوْا كَيْفَ كَانَ عٰقِبَةُ الَّذِ نَ كَلُوْ ارِ مْ قَبْلِ مْ ؕ كَلُوْا مْ اَشَدَّ مِنْهُمْ قُوَّةً وَّ اٰثَارًا فِى الْاَرْضِ فَاَخَذَهُمُ اللّٰ بِذُنُوْ مْ ؕ وَمَا كَانَ لَ مِّنَ اللّٰ مِ وَّاقٍ ۝٢١

(40-21) Have they not journeyed in the land that they might observe the end of those who came before them? They were even greater in strength than they and left behind more splendid traces in the land. Then Allah seized them because of their sins and they had none who could protect them from Allah.

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّ تِيْ هِمْ رُسُلُهُم بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَخَذَهُمُ اللّٰ ؕ اِنَّهٗ قَوِىٌّ شَدِيْدُ الْعِقَابِ ۝٢٢

(40-22) They came to this end because their Messengers would come to them with Clear Signs (34) and yet they would refuse to believe. So Allah seized them. He is indeed Strong, Terrible in Retribution.

(34) Bayyinat means three things:

(1) The clear signs which pointed to the Messengers' being appointed by Allah.

(2) The convincing arguments which were a clear proof of their teachings being based on the truth.

(3) The clear guidance and instructions about the problems and affairs of life which could enable every reasonable person to see that such pure teachings could not be given by an impostor.

وَلَقَدْ اَرْسَلْنَا مُوسٰى بِاٰيٰتِنَا وَ سُلْطٰنٍ مُّبِيْنٍ ۙ٢٣

(40-23) Verily We sent Moses (35) with Our Signs and a clear authority (36)

(35) For the other details of the story of the Prophet Moses (peace be upon him), see (Surah Al-Baqarah, Ayats 49-61); (Surah An-Nisa, Ayat 164); (Surah Al-Maidah, Ayats 20-26); (Surah Al-Aaraf, Ayats 103-162); (Surah Yunus, Ayats 7, 5- 92); (Surah Houd, Ayats 17, 96-97), 110); Introduction to Surah Yusuf; (Surah Ibrahim, Ayats 5-8); (Surah Bani-Israil, Ayats 101-104); (Surah Al-Kahf, Ayats 60-82); (Surah Maryam, Ayats 51-53); (Surah Ta Ha, Ayats 9-98); (Surah AlMuminun, Ayats 45-49); (Surah Ash-Shuara, Ayats 10-68); (Surah An-Naml, Ayats 7-14); Introduction to Surah Al- Qasas and (Surah Al-Qasas, Ayats 3-44); (Surah Al-Ahzab, Ayats 69); (Surah As-Saff, Ayats 114-122) and the E.Ns thereof.

(36) "A manifest authority": With such clear signs as left no doubt that he had been sent by Allah, and he had Allah, Lord of the worlds' power at his back. From a careful study of the details of the Prophet Moses' story, as given in the Quran, it becomes obvious as to what were those signs which are being described here as a clear authority of his appointment as a Prophet by Allah. In the first place, even this was strange that a person who, a few years earlier, had fled the country after killing a man of Pharaoh's nation and whose warrants of arrest had been issued, should make a sudden appearance directly in the packed court of Pharaoh, with a staff in hand, and should boldly and fearlessly address the king and his nobles and demand that they should acknowledge him as the representative of Allah, Lord of the worlds, and should act according to what he says, and none dares

to lay his hands on him. Whereas the nation to which Moses belonged, had been so suppressed under slavery that if he had been apprehended immediately on the charge of murder, no one would have voiced even a protest, not to speak of rising in rebellion. This shows that Pharaoh and his courtiers had been awe inspired just at the appearance of the Prophet Moses (peace be upon him), even before they witnessed the miracles of the staff and the shining hand, and they had realized in the very beginning that he had some greater power behind him, Then each of the wonderful miracles that he performed, one after the other, was enough to bring about the conviction that it was not a manifestation of magic but of divine power. After all, what power of magic could cause a staff to change into a serpent, or cause a whole country to suffer from famine, or cause different sorts of disasters to strike vast areas of the land on a sudden notice by Moses and be removed on a notice by him? That is why, according to the Quran, Pharaoh and all the responsible people of his kingdom had been convinced in their hearts, whether they might be refusing to profess with the tongue, that Moses had indeed been appointed a Prophet by Allah. (For details, see (Surah Al-Aaraf, Ayats 106-117); (Surah Ta Ha, Ayats 56 78); (Surah Ash-Shuara, Ayats 30-51); (Surah An-Naml, Ayats 10-13).

اِلٰی فِرْعَوْنَ وَ ہٰمٰنَ وَ قٰرُ نَ فَقَالُوْا سٰحِرٌ کَذَّابٌ۲۴

(40-24) to Pharaoh and Haman (37) and Korah. They said: “(He is) a sorcerer, an utter liar.” (38)

(37) “A manifest authority”: With such clear signs as left no doubt that he had been sent by Allah, and he had Allah, Lord of the worlds’ power at his back. From a careful study of the details of the Prophet Moses’ story, as given in the Quran, it becomes obvious as to what were those signs which are being described here as a clear authority of his appointment as a Prophet by Allah. In the first place, even this was strange that a person who, a few years earlier, had fled the country after killing a man of Pharaoh’s nation and whose warrants of arrest had been issued, should make a sudden appearance directly in the packed court of Pharaoh, with a staff in hand, and should boldly and fearlessly

address the king and his nobles and demand that they should acknowledge him as the representative of Allah, Lord of the worlds, and should act according to what he says, and none dares to lay his hands on him. Whereas the nation to which Moses belonged, had been so suppressed under slavery that if he had been apprehended immediately on the charge of murder, no one would have voiced even a protest, not to speak of rising in rebellion. This shows that Pharaoh and his courtiers had been awe inspired just at the appearance of the Prophet Moses (peace be upon him), even before they witnessed the miracles of the staff and the shining hand, and they had realized in the very beginning that he had some greater power behind him, Then each of the wonderful miracles that he performed, one after the other, was enough to bring about the conviction that it was not a manifestation of magic but of divine power. After all, what power of magic could cause a staff to change into a serpent, or cause a whole country to suffer from famine, or cause different sorts of disasters to strike vast areas of the land on a sudden notice by Moses and be removed on a notice by him? That is why, according to the Quran, Pharaoh and all the responsible people of his kingdom had been convinced in their hearts, whether they might be refusing to profess with the tongue, that Moses had indeed been appointed a Prophet by Allah. (For details, see (Surah Al-Aaraf, Ayats 106-117); (Surah TaHa, Ayats 56 78); (Surah Ash-Shuara, Ayats 30-51); (Surah An-Naml, Ayats 10-13).

(37) For a reply to the critics' objections about Haman, see (E.N. 8 of Surah Al-Qasas).

فَلَمَّا جَآءَهُم بِالْحَقِّ مِنْ عِندِنَا قَالُوا اقْتُلُوٓا اَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَاسْتَحْيُوْا نِسَآءَهُمْ ۭ وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ۝۲۵

(40-25) When Moses brought them the Truth from Us they said: "Kill the sons of all the believers who have joined him, but spare the women." (39) The guile of the unbelievers always ends in vain. (40)

(39) As already mentioned in (Surah Al-Aaraf, Ayat 127), Pharaoh's courtiers had said to him: Will you leave Moses and his people

free to spread disorder in the land? And he himself had said: I will have their sons slain and let their daughters live. This verse states that this order was at last issued from Pharaoh's court. It was, in fact, meant to so terrify the Prophet Moses (peace be upon him) himself and his supporters and followers that they should abandon him out of fear.

(40) Another meaning of this sentence can be: Whatever the disbelievers had plotted, was aimed at deviation, tyranny and antagonism to the truth. That is, even after being convinced of the truth in their hearts, they continued to show stubbornness and did not hesitate to adopt any mean device whatsoever in order to defeat and frustrate the truth.

وَ قَالَ فِرْعَوْنُ ذَرُوْنِیْۤ اَقْتُلْ مُوْسٰی وَلْیَدْعُ رَبَّهٗ ۚ اِنِّیْۤ اَخَافُ اَنْ یُّبَدِّلَ دِیْنَكُمْ اَوْ اَنْ یُّظْهِرَ فِی الْاَرْضِ الْفَسَادَ ﴿۲۶﴾

(40-26) One day (41) Pharaoh said: "Let me go and kill Moses; (42) then let him invoke his Lord. I fear that he will change your religion or cause disruption in the land." (43)

(41) The event which is being related here is a very important event of the Israelite history, which the Israelites themselves have totally forgotten. Both the Bible and the Talmud are without it, and no mention of it is found in the other Israelite traditions either. Only through the Quran has the world come to know that during the conflict between Pharaoh and the Prophet Moses (peace be upon him) this event had taken place at some time. Anybody who reads this story, provided that he has not been blinded by prejudice against Islam and the Quran, cannot but realize that from the viewpoint of the invitation to the truth this story is very valuable, and this thing by itself also is in no way against reason that a person from among the nobles of the kingdom of Pharaoh himself might have quietly believed in his heart, having been influenced by the personality of the Prophet Moses (peace be upon him), his preaching and the wonderful miracles shown by him, and might not have been able to restrain himself when he saw that Pharaoh was planning to kill him. But the way the Western orientalists, in spite of their tall claims to

knowledge and research, try to repudiate the self-evident truths of the Quran, on account of prejudice, can be judged from this that the author of the article "Musa" in the Encyclopaedia of Islam writes in respect of this story:

“The Kuranic story of a believer at the court of Pharaoh who wants to save Musa is not quite clear (xl, 28). Ought we to compare Jethro in the Haggada who advises clemency at Pharaoh’s court?

In other words, these so called researchers have one thing settled with them: They must find fault with everything that the Quran presents. Now, if they do not find any ground for criticizing a statement of it, they should at least say this much out of mischief that the story is not entirely clear, and also should incidentally create this doubt in the reader’s mind that the Prophet Muhammad (peace be upon him) might have heard from somewhere the story of Jethro mentioned in the Haggada taking place even before the birth of Prophet Moses (peace be upon him), and inserted it here in this form. This is the type of literary research which these people have adopted with regard to Islam and the Quran and the Holy Prophet Muhammad (peace be upon him).

(42) In this sentence Pharaoh tries to give the impression as if some people were restraining him from killing the Prophet Moses (peace be upon him). Had they not stood in his way, he would have killed him long ago, whereas in fact there was no external power to restrain him; it was the fear of his own heart which was preventing him from laying his hands on the Messenger of Allah.

(43) That is, I fear a revolution from him, and even if he is unable to bring it about, there is at least the danger that he will cause mischief to appear in the country by his activities. Therefore, even if he doesn’t commit a crime punishable with death, he should be put to death only for the sake of the maintenance of public order. As for this whether there is a real danger to the public order from him, the king’s satisfaction in this regard is enough. If his majesty is convinced that he is dangerous,

it should be declared that he is really dangerous and punishable with death.

Here, the meaning of “changing the religion” also should be understood well, on account of which Pharaoh wanted to put the Prophet Moses (peace be upon him) to death. Deen here implies the system of government, and what Pharaoh meant to say was this: I fear that he will change your king. (Ruhal-Maani, vol. xxiv, p. 56). In other words, the deen of the land was the religious, political, cultural and economic system that was prevalent in Egypt on the basis of Pharaoh’s and his family’s sovereignty, and Pharaoh was afraid that Moses’ message would change that very deen. But like the cunning and deceitful rulers of every age, he also did not say that he feared being deposed from his position of authority and, therefore, he wanted to kill Moses (peace be upon him), but he presented the case like this: O people, the danger is for you, not for me, for if Moses’ movement succeeded your deen would change. I am not worried for myself: I am worried for your sake as to what would become of you when you have been deprived of the protection of my authority. Therefore, the wicked man who poses such a danger should be put to death, for he is an enemy of the state.

وَ قَالَ مُوسٰۤی اِنِّیۡ عُذۡتُ بِرَبِّیۡ وَ رَبِّکُمۡ مِّنۡ کُلِّ مُتَکَبِّرٍ لَّا یُؤۡمِنُ بِیَوۡمِ الۡحِسَابِ۲۷﴿

(40-27) Moses said: “I have taken refuge with my Lord and your Lord from everyone who waxes arrogant and does not believe in the Day of Reckoning.” (44)

(44) Here, there are two equal probabilities and there is no ground for preferring one to the other. The first probability is that the Prophet Moses (peace be upon him) might himself be present in the court at the time and Pharaoh might have expressed his intention to kill him in his presence, and the Prophet might have given this direct answer there and then, addressing him and his courtiers. The other probability is that Pharaoh might have expressed this intention in the absence of Moses in a meeting with the responsible people of his government and a report of this conversation might have been conveyed to the Prophet by some

of the believers, whereupon he might have said these words in some gathering of his followers. Whatever be the case, it is apparent from the words that the threat of Pharaoh could not cause any state of fear in Moses' heart and with trust in Allah he flung his threat back at Pharaoh. The context in which this event has been related in the Quran by itself shows that the same also was the reply from the Prophet Muhammad (peace be upon him) to those wicked people who, being fearless of the Day of Reckoning, were devising plots to kill him.

وَ قَالَ رَجُلٌ مُّؤْمِنٌ ۬ۚ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗۤ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّىَ
اللّٰهُ وَ قَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ؕ وَ اِنْ يَّكُ كٰذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَ اِنْ يَّكُ صَادِقًا يُّصِبْكُمْ
بَعْضُ الَّذِىْ يَعِدُكُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِىْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿۲۸﴾

(40-28) Then a man endowed with faith, from Pharaoh's folk, who had kept his faith hidden, said: "Do you kill a person simply because he says: 'My Lord is Allah' even though he brought to you clear Signs from your Lord? (45) If he is a liar, his lying will recoil upon him; (46) but if he is truthful, you will be smitten with some of the awesome consequences of which he warns you. Allah does not guide to the Right Way any who exceeds the limits and is an utter liar. (47)

(45) That is, He has shown such manifest signs to you as have made it absolutely clear that he is a Messenger sent by your Lord. The Believer, from among the people of Pharaoh, was obviously referring to the signs the details of which have already been given in (Surah Al-Aaraf, Ayats 107-117, 130-133); (Surah Bani-Israil, Ayats 101-102); (Surah Ta Ha, Ayats 56-73); (Surah Ash-Shuara, Ayats 30-51); (Surah An-Naml, Ayats 10-13).

(46) That is, if in spite of such manifest signs as he has shown you, you regard him as a liar, you should leave him alone, for the alternative probability, and a very strong probability too, is that he is truthful, and therefore you may involve yourselves in God's torment by laying your hands on him. Therefore, even if you think that he is a liar, you should leave him to himself. For if he is lying, in the name of Allah, Allah Himself will take him to task. Similar words had the Prophet Moses (peace be upon him) himself said to

Pharaoh before this: If you do not believe in me, do not harm me. (Surah Ad-Dukhan, Ayat 21).

Here one should keep in mind that the Believer of the people of Pharaoh had not openly disclosed in the beginning that he had affirmed faith in the Prophet Moses (peace be upon him), but he spoke as if he also belonged to Pharaoh's side, and was only wishing his people well. But when Pharaoh and his courtiers did not seem to see reason and continued to behave stubbornly, he at last disclosed the secret of his faith, as becomes obvious from his speech in(Verses 38-44).

(47) This sentence can have two meanings and probably the Believer had intentionally employed it, because he did not yet want to express his belief openly. Its one meaning is: One and the same person cannot combine righteousness and lying and falsehood. You can clearly see that Moses is a man of very sublime and pure character. Therefore, how can you believe that, on the one hand, he should be such a liar as to lay a baseless claim to prophethood in the name of Allah. And on the other hand, Allah should bless him with such high morals? The other meaning is: If you are bent upon taking the life of Moses (peace be upon him) by transgressing all limits and will execute your evil designs by bringing false accusations against him, you should remember that Allah will never show you the way to success.

يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِى الْاَرْضِ فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ۗ قَالَ فِرْعَوْنُ مَآ اُرِيْكُمْ اِلَّا مَآ اَرٰى وَمَآ اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ ٢٩

(40-29) My people, today the kingdom is yours, and you are supreme in the land. But if Allah's chastisement were to come upon you, who will come to our help?" (48) Pharaoh said: "I only counsel what I consider right; I only direct you to the Path of Rectitude." (49)

(48) That is, why are you being ungrateful to Allah for His blessing of granting you domination in the land and are inviting His scourge to visit you?

(49) From this answer of Pharaoh it appears that he had not yet found out that the noble of his court had become a Believer in his heart. That is why he did not show any displeasure at what he said, but made clear that he was not inclined to change his opinion even after hearing what he had to say.

وَ قَالَ الَّذِیۡۤ اٰمَنَ یٰقَوۡمِ اِنِّیۡۤ اَخَافُ عَلَیۡکُمۡ مِّثۡلَ یَوۡمِ الۡاَحۡزَابِ ﴿۳۰﴾

(40-30) He who had faith said: “My people, I fear that you will confront a day like that which overtook many parties before you,

مِثۡلَ دَاۡبِ قَوۡمِ نُوۡحٍ وَّ عَادٍ وَّ ثَمُوۡدَ وَالَّذِیۡنَ مِنۡۢ بَعۡدِہِمۡ ؕ وَمَا اللّٰہُ یُرِیۡدُ ظُلۡمًا لِّلۡعِبَادِ ﴿۳۱﴾

(40-31) like the day that overtook the people of Noah and Ad and Thamud, and those who came after them. Allah does not wish to subject His servants to any injustice. (50)

(50) That is, Allah has no enmity with His servants that He should destroy them without any reason. He sends calamities upon them only when they have transgressed all limits, and sending the torment then is the very demand of justice.

وَ یٰقَوۡمِ اِنِّیۡۤ اَخَافُ عَلَیۡکُمۡ یَوۡمَ التَّنَادِ ﴿۳۲﴾

(40-32) My people, I fear that you will encounter a day when there will be much wailing and you will cry out to one another for help,

یَوۡمَ تُوَلُّوۡنَ مُدۡبِرِیۡنَ ۚ مَا لَکُمۡ مِّنَ اللّٰہِ مِنۡ عَاصِمٍ ۚ وَ مَنۡ یُّضۡلِلِ اللّٰہُ فَمَا لَہٗ مِنۡ ہَادٍ ﴿۳۳﴾

(40-33) the day when you will turn around to retreat, there will be none to protect you from Allah. He whom Allah lets go astray, none will be able to show him the Right Way.

وَ لَقَدۡ جَآءَکُمۡ یُوۡسُفُ مِنۡ قَبۡلُ بِالۡبَیِّنٰتِ فَمَا زِلۡتُمۡ فِیۡ شَکٍّ مِّمَّا جَآءَکُمۡ بِہٖ ؕ حَتّٰۤی اِذَا ہَلَکَ قُلۡتُمۡ لَنۡ یَّبۡعَثَ اللّٰہُ مِنۡۢ بَعۡدِہٖ رَسُوۡلًا ؕ کَذٰلِکَ یُضِلُّ اللّٰہُ مَنۡ ہُوَ مُسۡرِفٌ مُّرۡتَابُ ﴿۳۴﴾

(40-34) Verily Joseph came to you with Clear Signs before, yet you continued to doubt his Message. Thereafter when he died, you said: 'Allah shall send no Messenger after him.'" (51) Thus Allah leads astray those who transgress the limits and are given to much doubting;

(51) That is, your deviation, and then your stubbornness, is such that before Moses (peace be upon him), there came in your land the Prophet Joseph (peace be upon him) about whom you yourselves admit that he was a man of the highest morals, and you also admit that by giving the right interpretation of the king's dream he saved you from the dreadful effects of the seven yearlong famine, which had struck Egypt in his time, and your entire nation also acknowledges that Egypt has never witnessed a period of greater justice and prosperity than the period of his rule. But in spite of knowing and recognizing all his merits and high qualities you did not believe in him during his life time, and when he died, you said: Never will the like of him came again! That is, you recognized his excellences only for an excuse to deny every prophet who came after him. This means that you would not accept guidance in any case.

الَّذِيۡنَ يُجَادِلُوۡنَ فِىۡۤ اٰيٰتِ اللّٰهِ بِغَيۡرِ سُلۡطٰنٍ اَتٰٮهُمۡ ؕ كَبُرَ مَقۡتًا عِنۡدَ اللّٰهِ وَعِنۡدَ الَّذِيۡنَ اٰمَنُوۡا ؕ كَذٰلِكَ يَطۡبَعُ اللّٰهُ عَلٰى كُلِّ قَلۡبِ مُتَكَبِّرٍ جَبَّارٍ ؕ ۳۵

(40-35) those (52) who contend regarding Allah's Signs without any evidence that might have come to them. (53) That is exceedingly loathsome to Allah and to those that believe. Thus does Allah seal the heart of everyone who is proud and high-handed. (54)

(52) It so appears that the next few sentences are an addition by Allah and an explanation of the words of the Believer of the people of Pharaoh.

(53) That is, Allah allows only those people to go astray who possess the following three qualities:

(1) They transgress all limits in their evil doing, and then develop such a taste for it that they do not feel inclined to accept any invitation to reform their morals.

(2) Their permanent attitude in respect of the Prophets is characterized by doubt and suspicion. The Prophets of God may bring any clear signs before them, yet they doubt their Prophethood and view with suspicion those truths which they present with regard to Tauhid and the Hereafter.

(3) They try to resist the revelations of the Book of Allah with crooked arguments instead of considering them rationally, and these objections are neither based on any sound reason nor on the authority of a revealed Book, but from the beginning to the end their only basis is obstinacy and stubbornness.

When a group of the people develops these three evils, Allah hurls it into the deep pit of Hell fire where from no power can then rescue them.

(54) That is, the seal is not set on the heart of anybody without a reason. This seal of curse is set only on the heart of the one who is filled with arrogance and spirit of violence and tyranny.

وَ قَالَ فِرْعَوْنُ یٰۤ هٰمٰنُ ابْنِ لِیْ صَرْحًا لَّعَلِّیْۤ اَبْلُغُ الْاَسْبٰبَ ﴿۳۶﴾

(40-36) Pharaoh said: “Haman, build for me a lofty tower that I may scale the highways

اَسْبٰبَ السَّمٰوٰتِ فَاَطَّلِعَ اِلٰۤی اِلٰهِ مُوْسٰی وَ اِنِّیْ لَاَظُنُّهٗ كَاذِبًا ؕ وَ كَذٰلِكَ زُیِّنَ لِفِرْعَوْنَ سُوْٓءُ عَمَلِهٖ وَ صُدَّ عَنِ السَّبِیْلِ ؕ وَ مَا كَیْدُ فِرْعَوْنَ اِلَّا فِیْ تَبَابٍ ﴿۳۷﴾

(40-37) the highways to the heavens, and have a look at the God of Moses, although I am certain that Moses is a liar.” (55) Thus Pharaoh's evil deed was made to seem fair to him, and he was barred from the Right Path. Pharaoh's guile only led him to his own perdition.

(55) Pharaoh addresses these words to Haman, his minister, interposing in the speech of the Believer in a way as though he has no regard for what he was saying. Therefore, he turns away

from him arrogantly and says to Haman: Build me a high tower so that I may climb it to see where the God of whom this Moses speaks, lives. (For explanation, see(Surah Al-Qasas, Ayat 38) and E.Ns thereof).

وَ قَالَ الَّذِیۡۤ اٰمَنَ یٰقَوۡمِ اتَّبِعُوۡنِ اَہۡدِکُمۡ سَبِیۡلَ الرَّشَادِ ﴿۳۸﴾

(40-38) The person endowed with faith said: “My people, follow me; I shall direct you to the Path of Rectitude.

یٰقَوۡمِ اِنَّمَا ہٰذِہِ الۡحَیٰوۃُ الدُّنۡیَا مَتَاعٌ ٭ وَّ اِنَّ الۡاٰخِرَۃَ ہِیَ دَارُ الۡقَرَارِ ﴿۳۹﴾

(40-39) My people, the life of this world is ephemeral, (56) whereas the Hereafter, that is the permanent abode.

(56) That is, you are being forgetful of Allah on account of your pride in the transient wealth and prosperity of this world, this is your folly.

مَنۡ عَمِلَ سَیِّئَۃً فَلَا یُجۡزٰۤی اِلَّا مِثۡلَہَا ۚ وَ مَنۡ عَمِلَ صَالِحًا مِّنۡ ذَکَرٍ اَوۡ اُنۡثٰی وَ ہُوَ مُؤۡمِنٌ فَاُولٰٓئِکَ یَدۡخُلُوۡنَ الۡجَنَّۃَ یُرۡزَقُوۡنَ فِیۡہَا بِغَیۡرِ حِسَابٍ ﴿۴۰﴾

(40-40) Whosoever does an evil deed will be requited only with the like of it; and whosoever acts righteously and has attained to faith be he a male or a female they shall enter Paradise and be provided sustenance beyond all reckoning.

وَ یٰقَوۡمِ مَا لِیۡۤ اَدۡعُوۡکُمۡ اِلَی النَّجٰوۃِ وَ تَدۡعُوۡنَنِیۡۤ اِلَی النَّارِ ؕ ﴿۴۱﴾

(40-41) My people, how is it that I call you to salvation while you call me to the Fire;

تَدۡعُوۡنَنِیۡ لِاَکۡفُرَ بِاللّٰہِ وَ اُشۡرِکَ بِہٖ مَا لَیۡسَ لِیۡ بِہٖ عِلۡمٌ ۫ وَّ اَنَا اَدۡعُوۡکُمۡ اِلَی الۡعَزِیۡزِ الۡغَفَّارِ ﴿۴۲﴾

(40-42) you call me to deny Allah and to associate with Him as His partners those regarding whom I have no

knowledge (that they are Allah's partners in His Divinity), [57] whereas I call you to the Most Mighty, the Most Forgiving?

(57) That is, about whom I have no scientific proof that they are God's associates. Why should I then accept such a stupendous thing blindly that they also have a share in Godhead and that I have to serve them along with Allah?

لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِیْۤ اِلَیْهِ لَیْسَ لَهٗ دَعْوَةٌ فِی الدُّنْیَا وَلَا فِی الْاٰخِرَةِ وَ اَنَّ
مَرَدَّنَاۤ اِلَی اللّٰهِ وَ اَنَّ الْمُسْرِفِیْنَ هُمْ اَصْحٰبُ النَّارِ ﴿۴۳﴾

(40-43) There is no doubt that those whom you call me to have no claim to be called upon in this world and in the Hereafter. [58] Certainly to Allah shall be our return, and those who exceed the limits [59] are destined to the Fire.

(58) This sentence can have several meanings:

(1) That they neither possess here nor in the Hereafter any right that the people should be invited to acknowledge their godhead.

(2) That they have been made gods by the people themselves without any reason, for they have neither claimed godhead for themselves in this world nor will they put forward any such claim in the Hereafter that they also were gods and should have been acknowledged as such.

(3) That it is of no use invoking them here nor in the Hereafter, for they are absolutely powerless and invoking them is of no avail at all.

(59) A transgressor is every such person who recognizes the godhead of others than Allah, or assumes godhead for himself, or rebels against God and adopts an attitude of independence in the world, and then commits excesses against himself, against other creatures of God and against everything else with which he has to deal. Such a person, in fact, transgresses all limits of reason and justice.

فَسَتَذْكُرُوْنَ مَاۤ اَقُوْلُ لَكُمْ ؕ وَ اُفَوِّضُ اَمْرِیْۤ اِلَی اللّٰهِ ؕ اِنَّ اللّٰهَ بَصِیْرٌۢ بِالْعِبَادِ ﴿۴۴﴾

(40-44) Soon you shall remember what I say to you. I entrust my affairs to Allah. Surely Allah is watchful over His servants.” (60)

(60) This sentence clearly shows that while saying all this the Believer was certain that he would have to bear the brunt of the wrath of the entire kingdom of Pharaoh in consequence of his speaking the truth, and that he would have to lose all his honors and privileges, even his life. But in spite of knowing all this he performed his duty only with his trust in Allah, according to the call of his conscience, on this critical occasion.

فَوَقٰىهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا وَ حَاقَ بِاٰلِ فِرْعَوْنَ سُوْٓءُ الْعَذَابِ ۝٤٥

(40-45) Eventually Allah saved the person endowed with faith from all the evils of their guile, (61) and a woeful chastisement (62) encompassed the Pharaonites.

(61) This shows that the Believer was such an important man in the kingdom of Pharaoh that although he spoke out the truth in the face of Pharaoh, in the packed court, yet none could have the courage to punish him publicly. That is why, Pharaoh and his supporters had to make secret plans to kill him, but these plans also were frustrated by Allah.

(62) It so appears from the style that this event of the Believer’s speaking out the truth had taken place in the last stage of the conflict between the Prophet Moses (peace be upon him) and Pharaoh. Probably being fed up and disgusted with the long drawn out conflict, Pharaoh might have at last made up his mind to kill the Prophet Moses (peace be upon him). But he might have felt from the truthfulness of that influential person of his kingdom that the Prophet Moses’ (peace be upon him) influence had even reached the higher circles of his government. Therefore, he might have decided that before taking the extreme step against Moses (peace be upon him) he should find out who among the chiefs and nobles and higher officials of the kingdom had been influenced by the movement, and should seize Moses (peace be upon him) after

having punished them. But while he was still busy devising his plans, Allah commanded the Prophet Moses (peace be upon him) and his companions to migrate, and it was while pursuing them that Pharaoh was drowned in the sea along with his hosts.

اَلنَّارُ یُعۡرَضُوۡنَ عَلَیۡہَا غُدُوًّا وَّ عَشِیًّا ۚ وَ یَوۡمَ تَقُوۡمُ السَّاعَۃُ ۟ اَدۡخِلُوۡۤا اٰلَ فِرۡعَوۡنَ اَشَدَّ الۡعَذَابِ ﴿۴۶﴾

(40-46) They are exposed to the Fire every morning and evening; and when the Last Hour will come to pass, a command shall be given: “Admit the Pharaonites to an even more severe chastisement.” (63)

(63) This verse is an express proof of the torment of barzakh, which has often been mentioned in the traditions as the torment of the grave. Allah here has in clear words mentioned two stages of the torment, a lesser torment, which is being given now to Pharaoh and his people before the coming of Resurrection, and it is, this that they are presented before the fire of Hell morning and evening, which strikes terror in their hearts and they see the Hell which they will have to enter ultimately. After this when Resurrection comes, they will be given the real and greater punishment which is destined for them, i.e. they will be hurled into the same Hell, which they are being made to witness since the time they were drowned till today, and will continue to witness it till the Hour of Resurrection. And such a treatment is not especially meant for Pharaoh and his people. All the culprits continue to witness the evil end, from the hour of death till Resurrection, which is awaiting them. On the other hand, the righteous people are made to see continually the pleasant picture of the good end, which Allah has gotten ready for them. A tradition has been related in Bukhari, Muslim, and Musnad Ahmad on the authority of Abdullah bin Umar, saying that the Prophet (peace be upon him) said: Whoever from among you dies is shown his final resting place morning and evening continually, whether he be a dweller of Paradise or of Hell. It is said to him: This is the place which you will enter when Allah will raise you back to life on the Day of Resurrection and will call you into His presence. (For further details, see (Surah Al-Anfaal, Ayats 50-51); (Surah An-

Nahal, Ayats 28-32); (Surah Al-Momineen, Ayats 99-100)and the E.Ns thereof, and (E.Ns 22, 23 of Surah Yasin).

وَ اِذْ یَتَحَآجُّوْنَ فِی النَّارِ فَیَقُوْلُ الضُّعَفٰٓؤُا لِلَّذِیْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا نَصِیْبًا مِّنَ النَّارِ ۴۷

(40-47) Just imagine when they will remonstrate with one another in Hell. The weak ones will say to those who waxed proud: “We were your followers. Will you, then, lighten for us a part of our suffering of the Fire?” (64)

(64) This they will not say in any hope that their previous guides or rulers or leaders would actually be able to save them from the torment, or would have it reduced. At that time they will have fully realized that those people could not avail them anything there. But they will say this in order to humiliate them, as if to say: In the world you ruled over us with great show of power and authority, now save us also from this disaster which has befallen us only because of you.

قَالَ الَّذِیْنَ اسْتَكْبَرُوْٓا اِنَّا كُلٌّ فِیْهَآ اِنَّ اللّٰهَ قَدْ حَكَمَ بَیْنَ الْعِبَادِ ۴۸

(40-48) Those who had waxed proud will reply: “All of us are in it. Allah has already passed His judgement among His servants.” (65)

(65) That is, both you and we have already been sentenced and Allah has passed His judgment regarding each of us. Now it does not lie in anyone’s power to change the sentence of Allah, or to make any increase or decrease in the punishment awarded by Him.

وَ قَالَ الَّذِیْنَ فِی النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوْا رَبَّكُمْ یُخَفِّفْ عَنَّا یَوْمًا مِّنَ الْعَذَابِ ۴۹

(40-49) Those suffering in the Fire will say to the keepers of Hell: “Call upon your Lord to lighten the chastisement for us just for a day.”

قَالُوْۤا اَوَلَمْ تَكُ تَاْتِيْكُمْ رُسُلُكُمْ بِالْبَيِّنٰتِ ؕ قَالُوْا بَلٰى ؕ قَالُوْا فَادْعُوْا ۚ وَ مَا دُعٰٓؤُا الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ۠ ۵۰

(40-50) The keepers of Hell will ask: “Did your Messengers not come to you with Clear Signs?” They will say: “Yes (they did).” The keepers of Hell will say: “Then you yourselves should call (upon the Lord). And the call of the unbelievers will end in vain.” (66)

(66) That is, when the fact is this that the Messengers had come to you with the clear signs, and you have already been sentenced to suffer punishment here, because you had refused to believe in them, it is not possible for us to pray for you to Allah. For obviously there should be some plea for such a prayer, and you have exhausted every plea by your misconduct. So, you pray for yourselves if you so like, but we would tell you beforehand that the prayers of the people who had disbelieved in the world like you have been of no avail.

اِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا فِى الْحَيٰوةِ الدُّنْيَا وَ يَوْمَ يَقُوْمُ الْاَشْهَادُ ۙ ۵۱

(40-51) Surely We shall help Our Messengers and the believers in the life of this world (67) and on the Day when witnesses will rise to testify, (68)

(67) For explanation, see (E.N. 93 of Surah As-Safat).

(68) That is, when Allah’s Court will be established and the witnesses will be produced before Him.

يَوْمَ لَا يَنْفَعُ الظّٰلِمِيْنَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوْٓءُ الدَّارِ ۵۲

(40-52) the Day when the excuses offered by the wrong-doers shall not avail them. They shall be victims of the curse and a woeful abode.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْهُدٰى وَ اَوْرَثْنَا بَنِيْۤ اِسْرَآءِيْلَ الْكِتٰبَ ۵۳

(40-53) We surely guided Moses [69] and made the Children of Israel the heirs of the Book

(69) That is, We did not just leave Moses alone when We sent him against Pharaoh, but We gave him guidance at every step till success. This contains a subtle allusion to the effect: O Muhammad, We shall help you too in the same manner. We have neither left you alone after raising you as a Prophet in the city of Makkah and the tribe of Quraish so that these wicked people may treat you as they like, but We Ourselves are with you and are giving you guidance at every step.

هُدًى وَّ ذِكْرٰى لِاُولِى الْاَلْبَابِ ۝٥٤

(40-54) which was a guidance and good counsel to people endowed with understanding and wisdom. [70]

(70) That is just as those who disbelieved in Moses (peace be upon him) were deprived of this blessing and the Israelites who believed in him were made heirs to the Book, so will also those who deny you be deprived and only those who believe in you will have the good fortune to inherit the Quran and rise in the world as the standard bearers of guidance.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ اسْتَغْفِرْ لِذَنْۢبِكَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْاِبْكٰرِ ۝٥٥

(40-55) Be steadfast, [71] then, (O Prophet), Allah's promise is true. [72] Seek forgiveness for your shortcomings, [73] and celebrate the praise of your Lord, evening and morning. [74]

(71) “Have patience”: Bear up with a cool mind against these hardships through which you are passing.

(72) The allusion is to the promise made above in the sentence: We do help Our Messengers and the believers in the life of this world.

(73) A study of the context shows that here “sin” implies the state of impatience that was being caused to the Prophet (peace

be upon him) on account of the severe antagonism, especially the persecution of his followers. He earnestly desired that either some miracle should be shown, which should convince the disbelievers or something else should soon come down from Allah, which should quell the storm of opposition. Though this desire in itself was not a sin, which should have called for repentance, the high rank with which Allah had blessed the Prophet (peace be upon him) demanded great grit and will power; so the little impatience shown by him was regarded as inconsistent with his high rank. Therefore, he was required to ask Allah's forgiveness for showing the weakness and was told to hold his ground like a rock as a man of a high rank like him should.

(74) That is, Glorification of Allah with His praises is the only means by which those who work for the sake of Allah can get the strength to resist and overcome the hardships faced in the way of Allah. Glorifying the Lord morning and evening can have two meanings:

(1) Remembering Allah constantly and perpetually.
(2) Performing the Prayers at the specific times.

And in this second case, the allusion is to the five times of the Prayers, which were enjoined on all the believers as a duty sometime after the revelation of this Surah. For the word ashiyy in Arabic is used for the time from the declining of the sun till the early part of nigh, which covers the times of the four Prayers from Zuhr to Isha, and ibkar is the time from dawn to the rising of the sun, which is the time of the Fajr Prayer. (For further details, see (Surah Al- Baqarah, Ayats 3, 43, 45, 238); (Surah Hud, Ayat 114); (Surah Al-Hijr, Ayats 98-99); Introduction to (Surah Bani Israil and Ayats 78-79); (Surah Ta Ha, Ayat 130); (Surah An- Noor, Ayats 56-58); (Surah Al-Ankabut, Ayat 45); (Surah Ar- Rum, Ayats 17-18, 31) and the E.Ns thereof).

اِنَّ الَّذِیۡنَ یُجَادِلُوۡنَ فِیۡۤ اٰیٰتِ اللّٰہِ بِغَیۡرِ سُلۡطٰنٍ اَتٰىہُمۡ ۙ اِنۡ فِیۡ صُدُوۡرِہِمۡ اِلَّا کِبۡرٌ مَّا ہُمۡ بِبَالِغِیۡہِ ۚ فَاسۡتَعِذۡ بِاللّٰہِ ؕ اِنَّہٗ ہُوَ السَّمِیۡعُ الۡبَصِیۡرُ ﴿۵۶﴾

(40-56) Verily those who dispute regarding the Signs of Allah without any evidence that might have come to them,

nothing but vain pride fills their hearts. Yet they shall never be able to satisfy the pride [75] with which they are puffed up. [76] So seek refuge with Allah. [77] Verily He is All-Hearing, All-Seeing.

(75) That is, the real cause for their opposition without any argument and their irrational crooked argumentation is not that they do not understand the truth and the themes of goodness and reform being presented before them in the form of the revelations of Allah; therefore, they dispute about them in good faith in order to understand them. But the actual reason for their wrong attitude is that their self-conceit does not permit any tolerance. They do not want that in Arabia the guidance and leadership of Muhammad (peace be upon him) should be accepted and acknowledged. And ultimately one day they themselves should have to accept the leadership of the person against whom they think they have a greater right to be the chiefs and leaders. That is why they are straining every nerve not to let Muhammad (peace be upon him) have his way, and they do not hesitate to use any mean device whatsoever for the purpose.

(76) In other words it means: He whom Allah has made great, will remain great, and the efforts of the small people who are trying to establish their superiority will ultimately end in failure.

(77) That is, just as Moses (peace be upon him) had become free from fear and anxiety after invoking Allah Almighty's help and refuge against Pharaoh's threats, so should you also seek His help and refuge against the threats and conspiracies of the chiefs of the Quraish, then should busy yourself in raising His word being free from every anxiety.

لَخَلْقُ السَّمٰوٰتِ وَ الْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۵۷﴾

(40-57) Surely [78] the creation of the heavens and the earth is a greater act than the creation of human beings. But most people do not know. [79]

(78) After reviewing the conspiracies and plots of the chiefs of the Quraish in (Verses 21-56), the address is now being directed

towards the common people, and they are being made to understand that the truths to which Muhammad (peace be upon him) is inviting them, are absolutely rational, as if to say: Your own good and well-being lies in accepting them, and rejecting them is ruinous for your own selves. In this connection, first of all arguments have been given for the doctrine of the Hereafter, for the disbelievers regarded this very doctrine as most bewildering and incomprehensible.

(79) This is an argument for the possibility of the Hereafter. The disbelievers thought it was impossible for man to be resurrected after death. In answer to this, it is being said: Those who talk like this are, in fact, ignorant. If they use their common sense, they will easily understand that for that God Who has created this wonderful Universe it cannot at all be difficult to create men once again.

وَ مَا يَسْتَوِى الْاَعْمٰى وَ الْبَصِيْرُ وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَلَا الْمُسِيْٓءُ ؕ قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ﴿۵۸﴾

(40-58) Never can the blind and the seeing be equal; nor those that believe and act righteously and those that do evil. Little do you understand. (80)

(80) This is an argument for the necessity of the Hereafter. In the preceding sentence it was said that the Hereafter can take place, and its occurrence is not impossible. In this it is being said that the Hereafter should take place. It is the demand of both reason and justice that it should occur, and its nonoccurrence is against reason and justice. After all, how can a reasonable man believe it to be right that those who live like the blind in the world and fill God’s earth with mischief by their immoral and wicked deeds, should not see the evil end of their misdeeds and wrong conduct. Likewise, those people who pass their lives in the world with open eyes, and believe and do good works, should be deprived of seeing a good result of their righteousness? If this is expressly against reason and justice, then the belief of denying the Hereafter also should be against reason and justice, for the non-occurrence of the Hereafter means that the good and the bad

should both become dust after death and meet with one and the same end. For in this case, not only are reason and justice destroyed but morality also is proved to be meaningless and absurd. For if good and evil have one and the same end and destiny, then the evildoer would be highly wise, because he gratified all his desires before his death, and the good man highly foolish because he kept himself subjected to every sort of moral restoration without any reason.

اِنَّ السَّاعَةَ لَاٰتِيَةٌ ۙ لَّا رَيْبَ فِيْهَا وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿۵۹﴾

(40-59) The Hour will indeed come; there is no doubt about that. Yet most people do not believe. (81)

(81) This is the absolute assertion about the occurrence of the Hereafter, which can be made only on the basis of knowledge and not on the basis of reasoning, and in no other discourse than of revelation this assertion can be made with such absoluteness. That which can be said without revelation only on the basis of intellectual reasoning is that Resurrection can take place and it should take place. Beyond this, to assert that Resurrection will certainly take place, can be said only by that Being Who knows that Resurrection will occur, and that Being is none but Allah. It is here that it becomes explicit and evident that if religion can be based on pure knowledge, instead of speculation and reasoning, it can only be on the knowledge obtained through divine revelation.

وَ قَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ؕ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ﴿۶۰﴾

(40-60) Your (82) Lord said: “Pray to Me, and I will accept your prayers. (83) Surely those who wax too proud to worship Me shall enter Hell, utterly abased.” (84)

(82) After the Hereafter, the discourse now turns to Tauhid which was the second point of dispute between the Prophet (peace be upon him) and the disbelievers.

(83) That is, all the powers to answer our prayers rest in Me only; so you should not pray to others but pray to Me. To understand the spirit of this verse well, three points should be comprehended properly:

First, man prays only to that being whom he regards as All-Hearing and All-Seeing and Possessor of supernatural powers. And the real motive of prayer for man is the internal feeling that the natural means and resources of the material world are not enough to remove any of his troubles and to fulfill any of his needs, or are not proving to be enough. Therefore, it is inevitable that he should turn to a being who is possessor of supernatural powers and authority. Man invokes that Being even without having seen Him; he invokes Him at all times, at all places, and under all circumstances; he invokes Him in solitude, aloud as well as in a low voice, and even in the depths of his heart. He does so inevitably on the basis of the belief that that Being is watching him everywhere, is also hearing whatever he has in his heart, and possesses such absolute powers that, it can come to the help of the supplicant wherever he is, and can help him out of every trouble and difficulty. After having known this truth about the prayer, it remains no longer difficult for man to understand that the one who invokes another than Allah for help, commits shirk absolutely and purely and clearly, for he believes those attributes to be belonging to the other being, which only belong to Allah. Had he not believed the other being to be an associate of Allah in the divine attributes, he would never have even thought of invoking it for help.

Second, one should fully understand that man’s merely thinking about a being that it is the possessor of powers and authority, does not necessitate that it should actually become possessor of the powers and authority. Being possessor of powers and authority is a factual matter, which is not dependent on somebody’s understanding or not understanding it. The one who is actually the Possessor of the powers will in any case remain the Possessor whether man regards Him so or not. And the one who is not in reality the possessor, will not be able to have any share whatever in the powers only because man has believed it to be possessing the powers. Now, the fact of the matter is that the

Being Who is All-Powerful, All-Hearing, All-Seeing, and Who is actually controlling the whole Universe is only Allah, and He alone is Possessor of all powers and authority. There is none else in this Universe, who may have any power to hear the prayers and to answer them or reject them. As against this factual matter, if some people of themselves start entertaining the belief that some prophets, saints, angels, jinns, planets or imaginary gods also are share-holders in the powers, the reality will not change in any way whatsoever. The Owner will remain the Owner and the helpless servants will remain the servants.
Thirdly, the one who invokes others than Allah behaves like the supplicant who takes his petition to a government office, but leaving aside the real officer who has authority, presents it before one of the other supplicants who may be present there with his petition, and then starts imploring him humbly, saying: you possess all the powers, and yours is the only authority here; so, you alone can fulfill my needs. Such a conduct, in the first place, is in itself highly foolish, but in a case like this it also amounts to high insolence, because the real officer who has the authority, is present and before his very eyes applications and petitions are being made before another, apart from him. Then this ignorance and folly reaches its height when the person before whom the petition is being presented makes the petitioner understand over and over again that he himself is a petitioner like him and possesses no power at all, and that the real officer who has the powers is present, and he should make his petition before him. But in spite of this counsel and warning, the foolish person goes on saying: You are my lord, you alone can fulfill my need.

Keeping these three things in view, one should try to understand what Allah has said here:

Call upon Me, I shall answer your prayers, it is for Me to accept them.

(84) Two things deserve special attention in this verse:

(1) Dua (prayer) and ibadat (worship) have been used as synonyms here. The prayer of the first sentence has been called worship in the second. This makes it explicit that prayer itself is worship, rather the essence of worship.

(2) The words “Who disdain My worship” have been used for those who do not pray to Allah. This shows that praying to Allah is the very requirement of one’s servitude to Him, and turning away from Him amounts to being vain and arrogant. According to Numan bin Bashir, the Prophet (peace be upon him) said: The prayer is the very essence of worship. Then he recited this verse. (Ahmad, Tirmidhi, Abu Daud, Nasai, Ibn Majah, Ibn Abu Hatim, Ibn Jarir). According to Anas, the Prophet (peace be upon him) said: Prayer is the marrow of worship. (Trimidhi). Abu Hurairah says that the Prophet (peace be upon him) said: Allah becomes angry with him who does not ask Him for anything. (Tirmidhi).

In the light of the above, the enigma that often causes confusion in the minds is also resolved. In connection with prayer, people say that when the evil or the good destiny is in the control of Allah and whatever He has already decreed in accordance with His dominant wisdom and experience has to take place inevitably. What is then the use of the prayer? This is a serious misunderstanding which destroys the importance of prayer from the heart of man, and with this false notion even if man prays, his prayer would be soulless. The above verse of the Quran removes this misunderstanding in two ways:

In the first place, Allah says in clear words: Call upon Me: I will answer your prayers. This proves that fate or destiny is not something which, God forbid, might have tied the hands of Allah Himself also, and the powers to answer the prayer might have been withdrawn from Him. The creatures have no power to avert or change the decrees of Allah: but Allah Himself certainly has the power to change His decrees and decisions on hearing a servant’s prayer and petition. The other thing that has been stated in this verse is that whether a prayer is accepted or not, it is never without an advantage. The servant by presenting his petition before his Lord and by praying to Him acknowledges His Lordship and Supremacy and admits his own servitude and helplessness before Him. This expression of servitude is in itself worship, rather the essence of worship of whose reward the servant will in no

case be deprived, irrespective of whether he is granted the particular thing for which he had prayed or not.

We get a full explanation of these two themes in the sayings of the Prophet (peace be upon him). The following traditions throw light on the first theme. Salman Farsi relates that the Prophet (peace be upon him) said: Nothing can avert destiny but the prayer. (Tirmidhi). That is, no one has the power to change the decisions of Allah but Allah Himself can change His decisions, and this happens when the servant prays to Him.

Jabir bin Abdullah says that the Prophet (peace be upon him) said: Whenever man prays to Allah, Allah either gives him the same which he prayed for, or prevents a calamity of the same degree from befalling him provided that he does not pray for a sin or for severing relations with the kindred. (Tirmidhi). Another Hadith on the same subject has been reported by Abu Saeed Khudri in which the Prophet (peace be upon him) said: Whenever a Muslim prays, unless it be a prayer for a sin or for severing relations with a kindred, Allah grants it in one of the three ways: Either his prayer is granted in this very world, or it is preserved for rewarding him in the Hereafter, or a disaster of the same degree is prevented from befalling him. (Musnad Ahmad).

Abu Hurairah says that the Prophet (peace be upon him) said: Whenever one of you prays, he should not say: O God, forgive me if You so please, show me mercy if You so please, grant me provisions if You so please, but he should say definitely: O God, fulfill my such and such need. (Bukhari). According to another tradition from Abu Hurairah, the Prophet (peace be upon him) said: Pray to Allah with the certainty that He will answer it. (Tirmidhi). In still another tradition Abu Hurairah has reported that the Prophet (peace be upon him) said: The servant’s prayer is granted provided that he does not pray for a sin or for severing connections with the kindred, and is not hasty. It was asked: What is being hasty, O Messenger of Allah? He replied: Being hasty is that man should say: I have prayed much, too much, but I see that my prayer is nor being answered. Then he should be tired of

it and give up praying. (Muslim). The other theme is explained by the following traditions:
Abu Hurairah relates that the Prophet (peace be upon him) said: Nothing is as praiseworthy in the sight of Allah as the prayer. (Tirmidhi, Ibn Majah).

Ibn Masud says that the Prophet (peace be upon him) said: Ask of Allah His bounty, because Allah likes that He should be asked. (Tirmidhi).

Ibn Umar and Muadh bin Jabal state that the Prophet (peace be upon him) said: The prayer is in any case beneficial, both with respect to those calamities which have descended and with respect to those which have not yet descended. So, O servants of Allah, you must always pray. (Tirmidhi, Musnad Ahmad). Anas says that the Prophet (peace be upon him) said: Each one of you should ask his every need of Allah; so much so that even if his shoe-lace breaks, he should pray for it to Allah. (Tirmidhi). That is, even in matters which man feels are in his own power, he should invoke Allah's help for it before planning his own devices for it, for in no matter can man succeed only on the basis of his own devices without the help and succor of Allah, and praying before devising plans means that the servant is at all times acknowledging the supremacy of Allah and admitting his own helplessness.

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِتَسْكُنُوْا فِیْهِ وَ النَّهَارَ مُبْصِرًا ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ ﴿۶۱﴾

(40-61) Allah it is Who made the night so that you may seek repose in it, and made the day radiant. Surely Allah is Most Bounteous to people; but most people do not give thanks. (85)

(85) This verse comprises two important themes: First, the night and the day have been presented in it as an argument for Tauhid, because their alternating regularly means that One God alone is ruling over the earth and the sun, and their alternation's being beneficial for man and other earthly creatures is an express proof of the fact that the same One God is also the Creator of all

these things and has devised this system with such great wisdom that it should be beneficial and useful for all His creatures. Secondly, in this verse the atheists and the polytheists have been to realize how great a blessing has Allah bestowed on them in the shape of the night and the day and what ungrateful wretches they are that while they are benefiting from this blessing of His they are being disloyal and rebellious to Him day and night (For further explanation see (Surah Yunus, Ayat 87); (Surah Al-Furqan, Ayat 62), E.Ns thereof).

ذٰلِكُمُ اللّٰرَبُّكُمْ خٰلِقُ كُلِّ شَىءٍ لَآ اِلٰهَ اِلَّا هُوَ فَاَنّٰى تُؤْفَكُوْنَ ﴿٦٢﴾

(40-62) Allah (Who bestowed all these favors upon you) is your Lord, the Creator of everything. There is no god but He. (86) Whence are you, then, being led astray? (87)

(86) That is, the alternation of the night and day has proved that Allah alone is your Creator as well as of everything else, and the great advantage and benefits that accrue from this alternation for your life, prove that He is your highly Beneficent Lord. After this, it automatically follows that He is your real Deity too. For, it would be entirely against reason and justice that your Creator and Provider should be Allah and your deities others.

(87) That is, who is misleading you to think that those who are neither the creators nor providers should deserve to be worshiped by you.

كَذٰلِكَ يُؤْفَكُ الَّذِيْنَ كَانُوْا بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ﴿٦٣﴾

(40-63) Thus it is only those who had denied Allah's Signs that were led astray. (88)

(88) That is, in every age the common people have been deluded by the misguides only because the people did not believe in the revelations that Allah sent down through His Messengers to make them understand the truth. Consequently; they were trapped by the selfish, dishonest people, who had set up shrines of false gods as a business.

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّ السَّمَآءَ بِنَآءً وَّ صَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَ رَزَقَكُمْ مِّنَ الطَّیِّبٰتِ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ۚ﴿۶۴﴾

(40-64) Allah it is Who made the earth a dwelling place for you [89] and made the sky a canopy, [90] Who shaped you and shaped you exceedingly well and gave you good things as sustenance. [91] That is Allah, your Lord; blessed be Allah, the Lord of the Universe.

(89) For explanation, see (Surah An-Naml, Ayat 61 and E.N. 74)on it.

(90) That is, you have not been exposed to outer space so that heavenly calamities should rain on you and annihilate you completely, but We have built over the earth a fully fortified celestial system (which appears like a dome to the eye), which does not allow any destructive element to reach you; so much so that even the destructive cosmic rays cannot reach you and that is how you are living peacefully on the earth.

(91) That is, We had provided for you such a safe and peaceful place of rest even before your creation. Then We created you and gave you a fine body with most appropriate limbs and physical and mental powers of a high caliber. You did not create this erect stature, these hands and feet, these eyes and nose and ears, this talking tongue and this brain, which is a treasure-house of great capabilities, nor were these created by your mother and father, nor a prophet, or a saint, or a god had the power to create them. Their Maker and Creator was the All-Wise, All-Merciful, All-Mighty Sovereign, Who created Man with this wonderful body to function in the world, when He decided to bring him into being. Then as soon as you were created, you found by His beneficence a vast table laid out with pure provisions containing items of pure food which is not poisonous but health-giving, which is not bitter and tasteless but tasty, which is not rotten and stale and stinking but good smelling, which is not lifeless dregs but rich in vitamins and useful organic substances, so essential for the proper development and nourishment of yew body. Who has provided in such abundance this water, and corn, vegetables, fruits, milk,

honey, meat and condiments, which not only add relish to your food but also provide you vitality and pleasures of life? And who has made the arrangements that these measureless granaries of food should go on coming out from the earth endlessly and their supply should never fail? Just consider this: What would have become of life if there had been no arrangement of food and man had been brought into existence suddenly? Is this not a clear proof that Your Creator is not merely a Creator but is an All-Wise Creator and All-Merciful Lord? (For further explanation, see (Surah Houd, Ayat 6); (Surah An-Naml, Ayats 60-66) and the E.Ns thereof):

هُوَ الْحَیُّ لَاۤ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ ؕ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ۝۶۵

(40-65) He is the Ever-Living: (92) there is no god but He. So call upon Him, consecrating to Him all your devotion. (93) All praise and thanks be to Allah, the Lord of the whole Universe. (94)

(92) That is, His is the real and true life. He only is living by virtue of His own power. No one else has the eternal and everlasting lift but Him. All others have borrowed and temporary life, which is destined to death and perishable.

(93) For explanation, see (E.Ns 3, 4 of Surah Az-Zumar).

(94) That is, there is none else the hymns of whose praise may be sung and who may be thanked.

قُلْ اِنِّیْ نُهِیْتُ اَنْ اَعْبُدَ الَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَمَّا جَآءَنِیَ الْبَیِّنٰتُ مِنْ رَّبِّیْ وَ اُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِیْنَ۝۶۶

(40-66) Say, (O Prophet): “I have been forbidden to worship those beside Allah whom you call upon. (95) (How can I worship any beside Allah) when clear Signs have come to me from my Lord and I have been commanded to surrender to Allah, the Lord of the Universe?”

(95) Here again ibadat (worship) and dua (prayer) have been used as synonyms.

ۙ وَ الَّذِیۡ خَلَقَکُمۡ مِّنۡ تُرَابٍ ثُمَّ مِنۡ نُّطۡفَۃٍ ثُمَّ مِنۡ عَلَقَۃٍ ثُمَّ یُخۡرِجُکُمۡ طِفۡلًا ثُمَّ لِتَبۡلُغُوۡۤا اَشُدَّکُمۡ ثُمَّ لِتَکُوۡنُوۡا شُیُوۡخًا ۚ وَ مِنۡکُمۡ مَّنۡ یُّتَوَفّٰی مِنۡ قَبۡلُ ۚ وَ لِتَبۡلُغُوۡۤا اَجَلًا مُّسَمًّی وَّ لَعَلَّکُمۡ تَعۡقِلُوۡنَ ﴿۶۷﴾

(40-67) He it is Who created you from dust, then from a sperm-drop, then from a clot; then He brings you out as an infant, then causes you to grow into full maturity, and then causes you to grow further so that you may reach old age, while some of you He recalls earlier. (96) All this is in order that you may reach an appointed term (97) and that you may understand (the Truth). (98)

(96) That is, someone dies before birth, and someone before attaining youth, and someone before reaching old age.

(97) “An appointed term” may either imply the time of death, or the time when all human beings will be resurrected and presented before their Lord. In the first case, the meaning would be: Allah passes every man through different stages of life and takes him to the specific time which He has appointed for everyone’s return. Before that time even if the whole world joins to kill him, it cannot kill him; and when that time has arrived, none can keep him alive even if all the powers of the world join together to do so. In the second case, it would mean: This gamut of life has not been brought about so that man may end up in the dust and be completely annihilated, but Allah passes him through different stages of life so that all human beings may present themselves before Him at the time which He has appointed for the purpose.

(98) That is, you are not being passed through these different stages of lift so that you may live as the animals live and die as they die, but for the purpose that you may use your common sense which Allah has granted you and then understand the system in which you are living. The creation of a wonderful thing like life from the lifeless substances of the earth, then the coming into being of a marvelous creation like man from the microscopic germ of the sperm, then its developing inside the mother’s womb,

from the time of conception till delivery, in such a manner that its sex, its form and appearance, its bodily structure, its mental qualifications and characteristics, and its faculties and capabilities should be determined therein, uninfluenced by any external factor or agency. Then the one who is to be eliminated by abortion does fall a prey to abortion. The one who is to die in infancy, does die in infancy, whether he be the child of a king. And the one who is to reach maturity or old age, does reach that age, even though highly dangerous conditions, in which death should be certain. And the one who is to die in a particular stage of life, does die in that stage even if he is given the best medical attention and treatment in the best hospitals by the best doctors. Are not all these things pointing to the truth that the ultimate control of life and death is in the hand of an all-Mighty Sovereign? And when the reality is this that an All-Powerful Being is controlling the life and death, then how did a prophet or a saint or an angel or a star or planet become worthy of worship and service? When did a creature attain the rank that we should pray to it, and accept it as the maker and un-maker of our destiny? And how did a human power have the status that we should obey its commands and prohibitions and its self-made law about the lawful and the unlawful, without question? (For further explanation, see (Surah Al-Hajj, Ayats 5-7) and the E.Ns on it).

وَ الَّذِیۡ یُحۡیٖ وَ یُمِیۡتُ ۫ فَاِذَا قَضٰۤی اَمۡرًا فَاِنَّمَا یَقُوۡلُ لَہٗ کُنۡ فَیَکُوۡنُ ﴿۶۸﴾

(40-68) He it is Who gives life and causes death. Whenever He decrees a thing, He only commands to it “Be”, and it is.

اَلَمۡ تَرَ اِلَی الَّذِیۡنَ یُجَادِلُوۡنَ فِیۡۤ اٰیٰتِ اللّٰہِ ؕ اَنّٰی یُصۡرَفُوۡنَ ﴿۶۹﴾

(40-69) Did you not see those who dispute concerning Allah's Signs? Whence are they, then, being turned astray? (99)

(99) That is, have you not understood even after the above discourse what is the real source of these people’s misunderstanding and misconduct, and what has caused them to

go astray? (One should note that the addressee here is not the Prophet (peace be upon him) but every such person who reads these verses or hears them read).

الَّذِيۡنَ كَذَّبُوۡا بِالۡكِتٰبِ وَ بِمَاۤ اَرۡسَلۡنَا بِهٖ رُسُلَنَا ۚ فَسَوۡفَ يَعۡلَمُوۡنَ ۙ﴿۷۰﴾

(40-70) Those who gave the lie to this Book and all the Books which We had sent with Our Messengers (100) shall soon come to know the Truth

(100) This is the real cause of their going astray. Their denial of the Quran and the teachings brought by the Messenger (peace be upon him) of Allah and their resisting by disputation the revelations of Allah instead of pondering over them seriously, was the basic cause, which has led them astray and exhausted all possibilities of their adopting the right way.

اِذِ الۡاَغۡلٰلُ فِىۡۤ اَعۡنَاقِهِمۡ وَ السَّلٰسِلُ ؕ يُسۡحَبُوۡنَ ۙ﴿۷۱﴾

(40-71) when fetters and chains shall be on their necks, and they shall be dragged into

فِى الۡحَمِيۡمِ ۙ ثُمَّ فِى النَّارِ يُسۡجَرُوۡنَ ۙ﴿۷۲﴾

(40-72) boiling water, and cast into the Fire. (101)

(101) That is, when compelled by the intensity of thirst they will ask for water, the keepers of Hell will drag them by the chains towards the springs of boiling water, and when they will have drunk from them, they will drag them back to be cast into the fire of Hell.

ثُمَّ قِيۡلَ لَهُمۡ اَيۡنَ مَا كُنۡتُمۡ تُشۡرِكُوۡنَ ۙ﴿۷۳﴾

(40-73) It will then be said to them: “Where are those whom you

مِنۡ دُوۡنِ اللّٰهِ ؕ قَالُوۡا ضَلُّوۡا عَنَّا بَلۡ لَّمۡ نَكُنۡ نَّدۡعُوۡا مِنۡ قَبۡلُ شَيۡـًٔا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ الۡكٰفِرِيۡنَ ۚ﴿۷۴﴾

(40-74) associated with Allah in His Divinity?” [102] They will say: “We have lost them; rather, we never used to call upon anyone before.” [103] Thus will Allah cause them to stumble in error.

(102) That is, if they really were gods or associates in Godhead, and you worshiped them in the hope that they would help you in the evil time, then why don’t they come to rescue you now?

(103) They do not mean to say, we did not associate them with God in the world, but they mean: Now we have understood well that those whom we invoked in the world were nothing and mere nonentities.

ذٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَ بِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾

(40-75) (They will be told): “This is because while you were on earth you took delight in untruth and exulted in it. [104]

(104) That is, you not only followed that which was untrue and false, but you became so enamored of the untruth that when the truth was presented before you, you paid no heed to it, but continued to exult in your worship of the falsehood.

اُدْخُلُوا اَبْوٰبَ جَهَنَّمَ خٰلِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾

(40-76) Enter Hell now to abide in it. How woeful is the abode of those who wax proud!

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِى نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾

(40-77) So be patient, [105] (O Prophet). Surely Allah's promise is true. Whether We show them a part of the woeful consequences against which We warn them (while you are still in their midst) or We recall you (from this world) before that, eventually it is to Us that they shall be brought back. [106]

(105) That is, you should have patience at what those people say and do, who are opposing you by disputation and wrangling and want to defeat you by mean devices.

(106) That is, it is not necessary that We should punish every such person who has tried to harm you, in this world and during yow lifetime. Whether a person receives his punishment here or not, he cannot in any case escape our grasp: He has to return to Us after death. Then he will receive full punishment of his misdeeds.

وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ مِنْهُمْ مَّنْ قَصَصْنَا عَلَيْكَ وَ مِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ ؕ وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۚ فَاِذَا جَآءَ اَمْرُ اللّٰهِ قُضِيَ بِالْحَقِّ وَ خَسِرَ هُنَالِكَ الْمُبْطِلُوْنَ ﴿۷۸﴾

(40-78) Indeed We sent many Messengers before you: of them there are some whose account We have narrated to you and there are others whose account We have not narrated to you. (107) It did not lie in any Messenger's power to bring any Sign (108) except with Allah's leave. So when Allah's decree came, the matter was decided with justice, and those steeped in error courted utter loss, (109) then and there.

(107) A new theme starts from here. The disbelievers of Makkah said to the Prophet (peace be upon him): We would not believe you to be Allah’s Messenger unless you showed us the miracle that we ask you to show us. In the following verses an answer is being given to this very demand without mentioning it. (For the type of the miracles they demanded, see (Surah Houd, Ayat 12); (Surah Al-Hijr, Ayat 7); (Surah Bani Israil, Ayats 90-93); (Surah Al-Furqan, Ayat 21) and the E.Ns thereof).

(108) That is, no Prophet ever showed a miracle by his own will and desire, nor had any Prophet the power to show a miracle by himself. Whenever a miracle was shown through a Prophet, it was shown when Allah willed it to be shown through him to the disbelievers. This is the first answer to the disbelievers' demand.

(109) That is, a miracle has never been shown for the mere fun of it. It is a decisive thing. If a nation does not believe even after a miracle has been shown, it is destroyed. You are demanding a miracle only for the sake of fun, but you have no idea that by making such a demand you are, in fact, inviting your own doom. This is the second answer to their demand. (For details, please see (Surah Al-Hijr, Ayats 8, 58-60); (Surah Bani Israil, Ayat 59); (Surah Al-Anbiya, Ayats 5-9); (Surah Al-Furqan, Ayats 22-23); (Surah Ash- Shuara, Ayats 66-67) and the E.Ns thereof).

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَنْعٰمَ لِتَرْكَبُوْا مِنْهَا وَ مِنْهَا تَاْكُلُوْنَ ۝۷۹

(40-79) Allah it is Who has made cattle for you so that you ride some of them and from some of them you derive food.

وَ لَكُمْ فِیْهَا مَنَافِعُ وَ لِتَبْلُغُوْا عَلَیْهَا حَاجَةً فِیْ صُدُوْرِكُمْ وَ عَلَیْهَا وَ عَلَى الْفُلْكِ تُحْمَلُوْنَ ۝۸۰

(40-80) In them there are also other benefits for you, and through them you fulfil your heartfelt need (to reach places), and you are borne along upon them as upon the ships.

وَ یُرِیْكُمْ اٰیٰتِهٖ ۫ فَاَیَّ اٰیٰتِ اللّٰهِ تُنْكِرُوْنَ ۝۸۱

(40-81) Allah shows His Signs to you; then which of Allah's Signs will you deny? (110)

(110) It means this: If you are not demanding a miracle only for the sake of fun and amusement but want to have the satisfaction whether that to which Muhammad (peace be upon him) is inviting you (i.e. Tauhid and the Hereafter) is true or not, then God’s those signs which you are observing and experiencing at all times, are quite enough. For there remains no need for other signs when there are these signs to help you understand the truth. This is the third answer to their demand of the miracles. This answer also has been given at several places in the Quran and we have given detailed commentary on it. (See Surah Al-Anaam, Ayats 37-39); (Surah Younus, Ayat 101); (Surah Ar-Raad, Ayats 7- 13); (Surah Ash-Shuara, Ayats 4-9) and the E.Ns thereof).

The animals which serve man on the earth, especially the cow, ox, buffalo, sheep, goat, camel and horse, have been created with such nature by the Creator that they easily become man's domestic pet servants and he uses them to fulfill countless of his needs. He rides on them, employs them for carrying loads and in agriculture, get milk from them which he drinks and also uses it for making curd, butter, oil, condensed milk, cheese and different sorts of confectioneries; eats their flesh, uses their fat, and puts to good uses their wool and hair and skin and intestines and bones, even their blood and dung. Is it not a manifest proof that the Creator of man has created these animals even before creating him in view of his countless needs, on a special pattern so that he may use them to advantage?

The three-fourths of the earth's surface is under water and only one-fourth is dry land. In the dry parts also there are small and wide tracts of land which are separated by water. The spreading of human populations on the dry lands and the establishment of commercial and other relations between them could not be possible unless water and oceans and winds were made subject to such laws as would make navigation possible, and such materials were made available on the earth, which man could employ for building ships. Is it not an express sign that there is One God and only One All-Powerful, All-Merciful and All-Wise Lord, Who has made man and earth and water and oceans and winds and everything on the earth according to His own special scheme? Rather, if man only considers from the viewpoint of navigation, how the positions of the stars and regular movements of the planets are helpful in it, he will have the testimony that not only of the earth but of the heavens also that the Creator is the same One Bountiful Lord.

Then, consider also this: Can you in your right senses imagine that the All-Wise God, Who has given His countless things in the control of man and has granted him all these provisions for his well-being, will be, God forbid, so blind of the eye and so thoughtless as would never call man to account after giving him all this?

اَفَلَمْ یَسِیۡرُوۡا فِی الۡاَرۡضِ فَیَنۡظُرُوۡا کَیۡفَ کَانَ عَاقِبَۃُ الَّذِیۡنَ مِنۡ قَبۡلِہِمۡ ؕ کَانُوۡۤا اَکۡثَرَ مِنۡہُمۡ وَ اَشَدَّ قُوَّۃً وَّ اٰثَارًا فِی الۡاَرۡضِ فَمَاۤ اَغۡنٰی عَنۡہُمۡ مَّا کَانُوۡا یَکۡسِبُوۡنَ ﴿۸۲﴾

(40-82) Did [111] they not journey in the land that they may behold the end of those who had gone before them? They were more numerous and greater in strength and left behind more splendid traces in the land. Yet their attainments did not avail them.

(111) This is the conclusion to the discourse. While studying this please also keep in view(Verses 4-5) and(Verse 21) of this Surah.

فَلَمَّا جَآءَتۡہُمۡ رُسُلُہُمۡ بِالۡبَیِّنٰتِ فَرِحُوۡا بِمَا عِنۡدَہُمۡ مِّنَ الۡعِلۡمِ وَ حَاقَ بِہِمۡ مَّا کَانُوۡا بِہٖ یَسۡتَہۡزِءُوۡنَ ﴿۸۳﴾

(40-83) When their Messengers came to them with Clear Signs, they arrogantly exulted in whatever knowledge they had. [112] They were then encompassed by what they had mocked.

(112) That is, they took their philosophy and their science, their law, their secular sciences and their mythology and theology invented by their religious guides as the real knowledge, and regarded the Knowledge brought by the Prophets of Allah as worthless and therefore paid no heed to it.

فَلَمَّا رَاَوۡا بَاۡسَنَا قَالُوۡۤا اٰمَنَّا بِاللّٰہِ وَحۡدَہٗ وَ کَفَرۡنَا بِمَا کُنَّا بِہٖ مُشۡرِکِیۡنَ ﴿۸۴﴾

(40-84) When they saw Our chastisement, they said: “We have come to believe in Allah, the Only One, and we reject all what we had associated (with Allah in His Divinity).”

فَلَمۡ یَکُ یَنۡفَعُہُمۡ اِیۡمَانُہُمۡ لَمَّا رَاَوۡا بَاۡسَنَا ؕ سُنَّتَ اللّٰہِ الَّتِیۡ قَدۡ خَلَتۡ فِیۡ عِبَادِہٖ ۚ وَ خَسِرَ ہُنَالِکَ الۡکٰفِرُوۡنَ ﴿۸۵﴾

(40-85) But their believing after they had seen Our chastisement did not avail them. That has been Allah's Way concerning His servants. [113] And the unbelievers courted utter loss, then and there.

(113) “Allah’s established way”: the Law that repentance and faith are beneficial only till the time man is not seized by the torment of Allah or death. Believing or repenting after the torment has arrived or the signs of death have appeared, is not acceptable to Allah.